31

A

Funeral Sermon

Occaſion'd by the

DEATH

Of the Reverend

Mr. JOHN QUICK,

Late Miniſter of the Goſpel in *London.*

By THOMAS FREKE.

LONDON:
Printed by *R. Tookey*, for *John Lawrence* at the *Angel* in the *Poultrey.* 1706.

A

Funeral Sermon

Occasion'd by the

DEATH

Of the Reverend

Mr. JOHN QUICK,

Late Minister of the Gospel in London.

By THOMAS TREKE.

LONDON:

Printed by R. Tooke, for John Lawrence at the Angel in the Poultry. 1706.

To my worthy Friends, the Members of that Church of Christ to which I relate, and all that attend upon my Ministry in *Bartholomew-Close.*

THIS plain Discourse was preach'd the Lord's Day after the Funeral of your Late Reverend Pastor, and is now publish'd at your joynt Request. By the Nakedness of its Dress, you may clearly perceive I never design'd it for publick View, having my Thoughts all the Time fix'd upon your particular Society, and the present Circumstances of it; but since you were pleas'd to request the Publication of it, I was willing to take this Opportunity of telling the World, what a Value I ever had for the Aged Ministers of the Gospel, how desirous to embalm their precious Memory, and at the same Time give you some open Acknowledgment of my Love and Respect for all your Favours.

I write my own Thoughts, which when they proceed from the Heart, are the more likely to reach the Ends they were design'd for. Whatever Sentiments may be cast upon this short Discourse by some otherwise minded, *I have this to satisfy my self, that my Design in preaching and publishing it, was honest and sincere, none other than the Glory of God, and your Souls Welfare and Comfort.*

However, on this Occasion, it may not be amiss to take Notice of that particular Providence which brought me first *to be an Assistant to your Deceased Pastor, and now of that more signal one, which hath enclin'd your Hearts, and prosper'd your Endeavours to choose me for your* Pastor, *unanimously.*

How unworthy I am to succeed so great a Man, as Mr. Quick, *in a Trust, that I cannot name without the deepest Concern for you, and the greatest Distrust of my self, is evident to all that knew the Deceased, and know me. Not to insist upon the Difference in Age (which yet was earlier by many Years, when he first enter'd upon the*

Pastorat

Paſtoral Office) our Miniſterial Gifts and Abilities are vaſtly different. May you and I never forget the Fervour and Copiouſneſs of his Prayers in engaging the Heart, the Learning and Zeal of his Sermons, in promoting Sound Doctrine and practical Godlineſs; and above all, his Regular and moſt affectionate Method in the Adminiſtration of both Ordinances, Baptiſm *and the* Lords Supper, *ſo very Beneficial to the Partakers, and inviting to them that were Spectators! Herein indeed, he was an excellent Example to all the Younger Miniſters, and a fit Pattern for us to follow.*

Notwithſtanding this Difference, which I am ready to acknowledge, by my Endeavours, Studies and Prayers, in Conjunction with yours, who can tell what may be the Iſſue of this Providence! If of Stones God can raiſe up Children to Abraham, *I am ſure of ſuch, both Miniſters and People, as deſire to fear,* own *and* preach *his Name, to do Good to Souls, and build up a Church for* Chriſt, *he can and will in his due Time, erect a* Temple *for himſelf* to dwell in.

In the mean while, I rejoice in your Order and Love, in that Peace and Unity there is among your Selves, which is a certain Token of our well Doing, for where Envying and Strife is, there is Confuſion and every Evil Work. *I hope it will continue and encreaſe. That how* weak *ſoever my* Bodily Preſence *may be, as well as my* Speech contemptible, *yet you will neither deſpiſe the one, or ſlight the other, but recieve me as St.* Paul *told the* Galatians, *they did him, as an* Angel of God, *even as* Chriſt Jeſus. *And then* I am ſure, that *when* I come unto you, I ſhall come in the Fulneſs of the Goſpel of Chriſt.

I am yours in the ſincereſt Bonds of Grace,
and the Service of our Lord Jeſus.

THO. FREKE.

BRITISH MUSEUM

[redacted]

2 KINGS II. 12.

And Eliſha ſaw it, and he cried, my Father, my Father, the Chariot of Iſrael, and the Horſemen thereof! And he ſaw him no more.

THE Tranſlation of the Prophet *Elijah* from Earth to Heaven, in a Chariot of Fire, and Horſes of Fire, is that particular Hiſtory, unto which theſe Words have a ſpecial Relation. 'Tis ſaid *Eliſha* ſaw it, and upon the Sight of ſuch an amazing Appearance, which parted them both aſunder, (*Elijah* going up by a Whirl-Wind into Heaven) *he cried my Father, my Father, the Chariot of Iſrael and the Horſemen thereof!* And when he had thus ſaid, *he ſaw him no more.*

We read but of Two Perſons in the Old Teſtament, that were tranſlated to Heaven in an immediate Manner, without ſeeing Death, *viz. Enoch* and *Elijah*, both of them Prophets and Eminent Witneſſes of God, in the Age they liv'd. *Enoch* lived before the Flood, the *Seventh* from *Adam*, and he Propheſied ſaying, *Behold the Lord cometh with Ten Thouſands of his Saints*, (**his Holy Myriads*, ſo it ought to be rendred) *to execute Judgment upon the* Jude 1.14, 15.

* Ἐν μυριάσιν ἁγίαις αὐτοῦ.

Ungodly

Gen. 5.42. *Ungodly.* Of him it is written, *Enoch walked with God, and he was not, for God took him*; which the Author to the *Hebrews* explains of his Tranſlation. *By Faith Enoch was Tranſlated that he ſhould not ſee Death, and was not found, becauſe God had tranſlated him; for before his Tranſlation he had this Teſtimony,* Chap. 11.5. *that he pleaſed God.* *Elijah* lived after the Flood, yea, after the giving of the Law on Mount *Sinai*, and propheſied in the Days of *Ahab* King of *Iſrael*, to a Rebellious Nation. He was truly *a Man of God*, with Reſpect to his Miſſion and Authority, had ſpecial Vouchſafements of Grace and Power from God, was mighty in Prayer, and full of Zeal for the Lord of Hoſts, againſt an Idolatrous and wicked People. The Signs of a Prophet were viſible in this Excellent Perſon, and he ſpake, and did Things that were Uncommon, and in an Uncommon Way. This is that *Elijah*, whom *Eliſha* ſaw, going up to Heaven in a Chariot of Fire, drawn by Horſes of Fire, and he cried out, *My Father, my Father, the Chariot of Iſrael, and the Horſemen thereof!* *And he ſaw him* after that *no more.*

We read but of theſe Two Perſons in the Old Teſtament that Eſcaped Death by a peculiar Indulgence; all the Patriarchs, Prophets, and Holy Men beſides them, underwent the Common Fate of Apoſtate, ſinful, corrupt Nature, even *Moſes* himſelf *died*, Deut. 34. 5, 6. and was *buried*. But *Enoch* and *Elias* muſt not taſt of Death, they muſt not ſee Corruption, but go directly to Heaven, Body and Soul together, without Separation, not only as a Reward of their Singular Zeal and Piety, in two ſuch corrupt Ages of the World, wherein they liv'd, but that they might alſo Prefigure the Aſcenſion of our Bleſſed Lord, of whom they

they were Glorious Types; and at the ſame Time, give us evident Proofs of a Furure State, and the Reſurrection of the Body to Life Eternal.

But to handle the Words more diſtinctly. They contain in them theſe Three Parts.

Firſt. *Eliſha*'s Viſion.

Secondly. *Eliſha*'s Cry.

Thirdly. The Conſequence of both theſe

The Viſion was *Elijah*'s *Tranſlation*, The Cry, *My Father, my Father, the Chariot of Iſrael, and the Horſemen thereof!* Then the Conſequence of both theſe, *Eliſha ſaw Elijah no more.*

Firſt. As to the Viſion which *Eliſha* ſaw, and that was the Prophet *Elijah* Tranſlated to Heaven: In the foregolng Verſe. *It came to paſs as they ſtill went on, and talked, that behold there appear'd a Chariot of Fire, and Horſes of Fire, and parted them both aſunder: And Elijah went up by a Whirl-Wind into Heaven.* This it ſeems was a Perſonal Tranſlation, Soul and Body went to Heaven at a Time, and that too, as they went on, and talked. *Eliſha* knew by Revelation that *Elijah* was quickly to be taken away from him; he had but a very little while longer to enjoy ſuch excellent Company, and therefore was Impatient of the leaſt Interruption from the Sons of the Prophets; and notwithſtanding *Elijah* ſaid unto him, *Tarry I pray thee here, for the Lord hath ſent me to Jordan*, yet he replied, *As the Lord liveth, and as thy Soul liveth, I will not leave thee.* He was reſolv'd to attend his Maſter, 'till the *Time came, when the Lord would*

take him up into Heaven; knowing that they could not part, 'till ſomething Extraordinary had paſſed between them: And ſo it was, for

1. He obtain'd a Double Portion of *Elijah*'s Spirit from the God of *Elijah*, upon his Departure. *Elijah* ſaid unto *Eliſha*, *Ask what I ſhall do for thee, before I be taken away from thee; and Eliſha ſaid, I pray thee, let a double Portion of thy Spirit be upon me; And he ſaid, Thou haſt asked an hard Thing, nevertheleſs if thou ſee me, when I am taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be ſo.* This was the Sign given to *Eliſha*, whereby he ſhould know, whether his Requeſt were anſwered or no, ſuggeſted to *Elijah* no Doubt, by the Spirit of God, to encourage him to wait the more earneſtly, and pray the more fervently for this Mercy.

Ver. 9, 10.

And accordingly in the Second Place, he had a Sight of him at his Tranſlation. For *it came to paſs, as they ſtill went on, and talked, that behold there appeared a Chariot of Fire, and Horſes of Fire, and parted them both aſunder; and Elijah went up by a Whirl-Wind into Heaven; and Eliſha ſaw it.* 'Tis probable, that by a Chariot of Fire, and Horſes of Fire, is to be underſtood the *Angels*, who are called *God*'s *Hoſt*, and the *Heavenly Hoſt*. In this Appearance they approached *Elijah*, conveying him ſo ſwiftly and ſuddenly, as by a Whirl-Wind, thro' the Regions of the Air, into the Immediate Preſence of God. And *Eliſha ſaw it*; which Sight confirm'd his Faith and Truſt in *Elijah*'s God, and aſſur'd him of that *Double Portion* of the *Spirit* he was to receive.

Gen. 32. 2. *Luke* 2 13.

Secondly.

Secondly, We have *Elisha's* Cry, *My Father, my Father, the Chariot of Israel and the Horsemen thereof!* In it is expres'd a very great Lamentation upon *Elijah's* leaving the World, and that from a double Consideration.

1. From the Consideration of the Relation that *Elijah* bore to him; he was his Father, *My Father, my Father!* *Elijah* shew'd indeed a Paternal Affection to *Elisha*, tho' he was called from the *Oxen* and the *Plow*, to be a *Prophet* in *Israel*, and so was not bred up regularly in the Schools of the Prophets;* yet *Elijah's* Mantle was cast upon him at the Beginning, and *Elijah's* Love was carried forth towards him, even to the very last. He had a † *Double Portion* of his Spirit, which belong'd only to the First-born, and best Beloved. This made him cry out upon his Departure, *My Father, my Father!* Repeating the Phrase as most Emphatically Expressive of his Sorrow.

'Tis likely *Elisha* might spend some Time in the *Interim*, among the Sons of the Prophets, in their Schools, and there learn'd this Apellation of giving the Title of *Father* to the Head of the Prophet as *Elijah* was.

2. *Elisha* laments after a departing *Elijah*, from the Consideration of the Relation he bore to the Nation of *Israel*, *My Father, my Father, the Chariots of Israel, and the Horsemen thereof!* Whatever Allusion there may be in this Phrase, to the Sight he had of *Elijah's* going to Heaven in a Chariot of Fire, and Horses of Fire, yet this is his direct meaning, That *Elijah* was as the *Chariot of Israel and the Horsemen thereof*, all

* 1 *Kings* 19. 19. † *See Bishop* Patrick *on the Words.*

Useful-

fulneſs, Activity, Zeal, and Faithfulneſs in his Day. Chariots and Horſemen are for the Glory, Defence, and Preſervation of a People. In the Wars of *Iſrael* frequent Mention is made of their Chariots and Horſemen, herein their Strength and Glory did conſiſt. Now *Elijah* was in the Nature of all theſe: By his Inſpired Doctrine, and Inimitable Example, by his wiſe Counſels, and powerful Prayers, he did more for the Defence and Preſervation of *Iſrael*, than all their Chariots and Horſes, and other Warlike Proviſions. Well might *Eliſha* lament after a departing Prophet in theſe Emphatical Words, *My Father, my Father, the Chariot of Iſrael and the Horſemen thereof!* He was going to loſe his Father, and *Iſrael* its Strength and Honour. And is not this a Melancholy and Heart-breaking Conſideration? Eſpecially if we conſider the Third Part, the *Conſequence* of both theſe; and *Eliſha ſaw him no more.* The Father is taken away from the Son, the Maſter from the Servant, *Elijah* from *Eliſha*; nay, and the Glory and Defence of a People is departed from them, *The Chariot of Iſrael, and the Horſemen thereof*: And that ſo to, as to return no more, to be ſeen in this World no more. This added to the Sorrow of that Day, and made *Eliſha*'s Lamentation the more mournful, that he ſaw his *Elijah* no more; upon which *he took hold of his own Cloaths, and rent them in two Peices*, as was the Cuſtom of Mourners in thoſe Days. But *Eliſha* poſſibly might do it alſo to denote, that now he was to be filled with a better Spirit, the Office and Spirit of *Elijah* was to reſt upon him, and ſo 'tis added, *he took up Elijah*'s *Mantle, and ſmote the Waters of Jordan*, calling upon *Elijah*'s God, ſaying, *Where is the Lord God of Elijah? And they parted hither*

hither and thither, as they did in *Elijah*'s Time; which was such a Demonstration, that the Sons of the Prophets said, *The Spirit of Elijah doth rest on Elisha*; *and they came to meet him, and bowed themselves to the Ground before him*; owning *Elisha now* to be their Master and Father.

Having briefly divided, and Explain'd the several Parts of the Words, I shall now raise some Doctrinal Propositions from them.

First. *That the Faithful Ministers and Servants of Christ, after they have done their Work, and finish'd their Course on Earth, shall receive their Reward in Heaven.** Not in that Extraordinary Way, and Manner, as *Elijah* did: We have no Ground to expect a Translation, or an Immediate Conveyance thither without Death. Our Passage to Immortality and Glory is the same with all other Christians gone before us, and we are to walk thro' the dark Valley of the Grave, as well as they. The Manner of *Elijah*'s going to Heaven 'tis true, was extraordinary and peculiar; but yet *Elijah*'s God is our God, and when we have fulfilled our Days, and finish'd our Course, we shall be received up into the same Place, and enjoy the same Happiness with him.

There is a Work, that every Servant of God hath to mind and do; he hath a Race to run, and a Course to finish, and when that is done, and at an End, when he hath serv'd his God faithfully here, he shall live and reign with him above. *Henceforth*

---

* *This Point for Substance having been lately taken Notice of, and improv'd, by a very worthy Person in a Discourse on some of the foregoing Verses, I have the less to say unto it.* *Mr.* Tong's *Funeral Sermon on Mr.* Slater.

faith

2 *Tim* 4. 8. ſaith the Apoſtle, *there is laid up for me a Crown of Righteouſneſs, which the Lord, the Righteous Judge, ſhall give me at that Day, and not to me only, but unto them alſo that love his Appearing.* Every Godly Miniſter, every Real Chriſtian, ſhall be ſure to receive a Reward, proportionable to his Labours and Sufferings: St. *Paul* comparing his own, and *Apollo*'s Work together, ſaying, he *had planted, and*
1 *Cor.* 3. 8. *Apollo watered*, adds *that both ſhould receive their Reward according to their Work*; that is, as their Work differed, ſo ſhould their Reward. *He which ſoweth ſparingly, ſhall reap ſparingly, and He that ſoweth bountifully, ſhall reap bountifully.* Our Saviour promiſes an Honourable Reward to all his
Joh. 12. 26 Servants and Followers, *Where I am, there ſhall my Servant be; if any Man ſerve me, him will my Father honour.* And what that Honour is, none can conceive, none can expreſs by Words; 'tis call'd their *Maſter*'s *Joy*; *Enter into the Joy of thy Lord.* A Kingdom,
Mat. 25. 21. an Inheritance. *The King ſhall ſay unto them on his Right Hand, Come ye Bleſſed of my Father, inherit the*
Ver. 34. *Kingdom prepared for you, from the Foundation of the*
1 *Pet.* 5. 4. *World.* Such ſhall receive *a Crown of Glory that*
Rev. 3. 21. *fadeth not away*, and *ſit down with Chriſt on his Throne*, even as he is *ſet down with his Father in his Throne.* But notwithſtanding theſe Honourable Rewards be promis'd univerſally to all the Servants of the moſt High God, that *Overcome*, and *are faithful to their Death*, yet the Apoſtle's Argument holds good, and is worthy of our Conſideration, *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars, for one Star differeth from another Star in Glory; ſo alſo is the Reſurrection of the Dead.* The Sun, Moon and Stars, have each of them their particular

particular Beauty and Brightneſs, and one Star differs from another in Glory; and ſo ſhall the Reſurrection of the Dead be. Here is the full Stop, and the Words ought not to be referred to that which follows, *viz.* That the Body *is ſown in Corruption, but raiſed in Incorruption*, as ſome would have them: Neither is *the Reſurrection of the Dead*, here ſpoken of, to be underſtood of the Reſurrection of all Mankind in Common, but only of the Reſurrection of the Juſt.

Conſult Paraph. and Notes on 1 Ep. Cor. newly publ.

In this Life indeed, theſe Excellent Ones are defam'd and abus'd by Wicked Men; the Miniſters of Chriſt, the Servants of God, are perſecuted, and ignominiouſly treated, as the *Filth of the World, and the Off-ſcouring of all Things.* They ſometimes, as the Worthies of Old, *have Trials of cruel Mockings and Scourgings; yea, moreover, of Bonds and Impriſonment:* But it ſhall not be always ſo, *Elijah*'s God will give them a Releaſe in due Time, and ſend them (tho' not *Chariots of Fire*, and a Whirl-Wind,) yet Chariots of Salvation, and a Guard of Angels, to bring them ſafe to himſelf. *There the Wicked ceaſe from Troubling, and there the Weary be at Reſt.* Here indeed, with *Elijah*, the Faithful Miniſters of Chriſt have ſore Conflicts with Temptations both from within and from without, being *Men ſubject to like Paſſions* of ſinning and ſuffering with your ſelves; their Courſe is filled with divers and Formidable Turns of Providence, they *hunger and thirſt, and are naked, and are buffeted, and have no certain Dwelling-Place*; yea, they are oftimes in great Diſpondencies, and Dejections of Mind: But when the *Time is come*, that God will *take them up into Heaven*, they drop this corruptible Fleſh, they leave theſe ſtormy

Job 3. 17.

Regions behind them, and are no more to be, as the Toſt Ship, upon the Proud Billows of a Broken
Rev. 21. 4 Sea: *God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain; for the*
14 13. *former Things are paſſed away.* Therefore, *Bleſſed are the Dead, which die in the Lord, for they reſt from their Labours, and their Works do follow them.*

Second Propoſition. *That the Death and Departure of the Faithful Miniſters and Servants of Chriſt, is ſometimes viſibly Glorious. Elijah* left the World in a moſt Triumphant Manner, *a Charriot and Horſes of Fire* carry'd him into the Manſions of Light; *and Eliſha ſaw it.* God will take ſpecial Notice of ſpecial Zeal, and Faithful Service, in his Creatures, ſo as not only to reward it in the other World, with a diſtinguiſhing Glory, but alſo to make their Paſſage to it as remarkably Glorious. We have heard of ſome, to whom Death hath been a moſt welcome Meſſenger, like *News from a far Country*; in their Words and Actions, nay in their very Countenances, a peculiar Joy and Luſtre hath appear'd. *Stephen*, when he
Acts 7. 55. came to die, *was full of the Holy Ghoſt, and looked up ſtedfaſtly into Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the Right Hand of God.* Tho' his Death was violent, by the Hands of Men, yet a viſible Glory attended it; his *Face ſhone* before the *Sanhedrim, as it had been the Face of an Angel.* The nearer a good Man approaches his Diſſolution, the Brighter commonly are his Views of Heaven, ſome Rays of the Celeſtial Light are Tranſmitted from the *Sun of Righteouſneſs*, which overſhadow both Sou and Body in ſuch a Manner, as to afford a moſt Lovely Entertainment to the Standers by: The *Joy of their*

Lord

Lord enters into them, before they *enter* into it. I own it is not always ſo, for ſometimes a Child of God hath his Comforts Eclips'd, his Glory obſcur'd, juſt as he is leaving the World, and meets with a terrible Storm, as he is going into the Harbour: But it hath been God's uſual Method to favour his *Elijahs*, his moſt Eminent and Faithful ſuffering Servants, thoſe that have been moſt forward to promote his Honour and Intereſt in the World, with peculiar Manifeſtations of Love and Grace, as they are departing out of it.

And this likewiſe hath been of great Uſe, of ſpecial Benefit to the Spectators and Survivors. How many have dated their Converſion from ſuch a Sight? How ſtrangely hath it overcome Prejudices and Ill-Will againſt Religion, and made Men believe, that there is quite another Thing in a Holy Life, than they at firſt apprehended? When they ſee the Grace of God working ſo powerfully in Perſons of as Timerous a Diſpoſition at other Times, as themſelves, yet to be ſo full of Courage and Reſolution at a Time when all Humane Helps fail, and Nature it ſelf is diſſolving: Such a Sight as this hath confirm'd many in the Belief of an unſeen World, and Eſtabliſh'd them in the Aſſurance of all the Promiſes of the Goſpel. By obſerving the calm, ſerene Temper of the Spirit of a Dying Believer, ſeveral have had their Love to God and Zeal for his Ways, mightily encreas'd. We find by Experience, that ſuch Accounts of the Lives of Holy Men are very Profitable; ſerious Reflections upon the Happy Succeſs of thoſe who are gone before, and their Comfortable Departure hence, have quicken'd Induſtry, and raiſed Hopes in Attempts to follow them. *Eliſha* ſaw *Elijah* Tran-

ſlated to Heaven; and without Queſtion, the Sight of his Aſcending Maſter did greatly encourage him to be Faithful and Diligent in the ſame Cauſe and Intereſt, *Elijah* had left him to proſecute and defend, as his Succeſſor.

Some have thought ſuch Conſiderations as theſe, lead us to the true Meaning of that difficult Text, 1 Cor. 15 29. *Elſe what ſhall they do which are Baptized for the Dead, if the Dead riſe not at all? Why are they then Baptized for the Dead?* The Apoſtle here is demonſtrating the Doctrine of the Reſurrection; and among various Arguments to prove it, he urgeth this, the Influence and Power the Death of good Men, eſpecially Martyrs for the Chriſtian Faith, have upon the Spirits of the Spectators: As if he had ſaid, if the Dead riſe not at all, how comes it to paſs, that Multitudes by ſeeing the Comfortable and Glorious Ends of Believers, have been prevail'd with to quit their Pagan or Jewiſh Religion, and embrace Chriſtianity, and ſo be Baptiz'd, as the Initiating Ordinance thereof? This would be a vain Thing, if there was no Reſurrection of the Body. To what End ſhould theſe Perſons be Baptiz'd, ὑπὲς τῶν νεκρων, becauſe of the Dead; that is becauſe of the Death of Holy Men? Why ſhould this be a Motive to induce them to be Baptiz'd, and turn Proſelytes to the Chriſtian Religion? Yea, what Fruit and Benefit would they receive from ſuch a Change, *if the Dead riſe not at all?* And ſo his Argument in their Opinion, is very Cogent and Binding. However, I propoſe not this, as my own Sentiment upon the Place, but only by Way of Accommodation, unto which at leaſt it doth not improperly ſerve. 'Tis the Note of a learned and Ingenious Perſon on this Text, *What this Baptizing for the*

Vid. Frid Spankem Diatriba in Loc.

the Dead was, I confeſs I know not; but it ſeems by the following Verſes to be ſomething, wherein they expoſed themſelves to the Danger of Death.

Third Propoſition. *The Death and Removal of Godly Miniſters, eſpecially our Reverend and Aged Fathers, deſerves a Lamentation, and ought much to be bewailed.* As *Elijah* was going up into Heaven, *Eliſha* ſaw it, and he cries, *My Father, my Father, the Chariot of Iſrael, and the Horſemen thereof!*

Here I ſhall ſhew you upon what Account the Death of ſuch Miniſters ought to be lamented; and then how, and in what Manner we muſt lament it.

The Death of *Godly Miniſters* ought to be lamented.

1. Becauſe they are our *Fathers.* They ſtand in a Paternal Relation to their People: *I warn you,* ſaith St. *Paul, as my beloved Sons; for tho' you have Ten Thouſand Inſtructors, yet have ye not many Fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.* And again, *You know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children.* The Word of God which they preach, is the Incorruptible Seed of the New Man, the Sincere Milk whereby Souls grow, and are nouriſh'd up to Eternal Life. God makes Uſe of them, as his Inſtruments, to begin and carry on the Work of Grace with Power: And how unwearied are they, until their Labours are bleſt with the Deſired Succeſs? *My Little Children,* adds the Apoſtle of the Gentiles, *Of whom I travel in Birth again, until Chriſt be formed in you.* The Concern that a Godly Miniſter hath for the Spiritual and Eternal Welfare of the People commit-

1 *Cor.* 4. 14. 15.

1 *Theſ.* 2. 11.

Gal. 4. 19

Jer. 13. 17. committed to his Charge, is as deep and affecting as the Travailing Pangs. *My Soul* (ſaith the Prophet,) *ſhall weep in ſecret Places for your Pride.* Therefore, when God is pleas'd to call away ſuch by Death, it muſt neceſſarily occaſion great Grief to thoſe Perſons particularly, unto whom they have ſtatedly Preach'd, for whom they have inſtantly pray'd, and over whom they have watch'd many a Year; Eſpecially their Removal muſt be very grievous to be born by them, who can date their Converſion under their Miniſtry, and can ſay to the Praiſe of the Riches of Free-Grace, that they have been the Helpers *of their Faith and Joy.* When ſuch Miniſters are ſnatch'd away, no Wonder they cry out, *My Father, my Father!* The Bonds of Grace knit the Souls of People to their Miniſters more cloſely and intimately, than the Bonds of Nature can, in any Reſpect whatſoever, the Foundation of the Relation being more laſting and permanent; they love and honour them, becauſe God has made them Inſtruments of the greateſt Good unto their better Part, which is the true Reaſon of their Unwillingneſs, that they ſhould be parted from them.

And as Godly Miniſters ſtand in a Paternal Relation to their People, and upon that Account their Death ought to be lamented by them, ſo likewiſe do they bear the ſame Relation to the *Younger Miniſters*, and they alſo have Reaſon to bewail their Removal. Our Reverend and Aged Divines are our Zech. 1. 5. *Fathers, Your Fathers where are they?* Unto which 1 Tim 5. 17 πρεσβύτεροι, *Elders* in the new Teſtament doth anſwer. This was a Title, that the Prophets were honoured with of Old, The *Sons of the Prophets*, that is, the Young Scholars, that were training up in their Nur-

Nurſeries, call'd the Aged Prophets *Fathers.* And indeed, ſo they are to us, Younger Miniſters of the Goſpel, to whoſe Inſtructions, Experiences, Encouragements, Examples, and Wiſe Directions, *my ſelf*, and many others, owe in a great Meaſure our preſent Standing and Uſefulneſs in the Churches of Chriſt. In ſome Reſpects (as one obſerves) they had greater Advantages for Improvement, than we have had, being train'd up in Times of great Strictneſs and Purity, and in Places of great Light and Knowledge, in the Publick Univerſities; and what Advancements they made in ſound Learning and Good Doctrine, none can be Ignorant, that have either read their Excellent Works, or ſat under their profitable Miniſtry. And I am ſure, as to their Wiſdom and Piety, they far excell'd thoſe of the Riſing Generation: Generally ſpeaking, they were endowed with no ordinary Meaſure of ſolid Wiſdom. Take them as Men, as Chriſtians, and as Paſtors of Churches, a moſt Excellent Spirit was given them, and they knew how *to go in and out before the Congregation.* There Lives and Converſations were the Tranſcripts of their Doctrine, Exemplary Godlineſs and ſtrict Piety were their Ornament. Now, when ſuch are remov'd from being our Heads and Fathers, ſhall not the Sons of the Prophets, the Younger Miniſters, take up a Lamentation, crying out, My Father, my Father! The Death of an *Aged Divine*, and a *Reverend Paſtor*, is our Loſs, as well as yours.

2. We ought to bewail the Death of ſuch Miniſters, becauſe *they are the Glory and Defence of a People, the Chariots of Iſrael, and the Horſemen thereof.* There was not only a better Spirit found in them, burning like

like *Elijah*'s Fiery Chariot, in Zeal for Truth, and Goſpel Purity, againſt Idolatry, Superſtition, and Will-Worſhip, in Love to God and the Souls of Men; which made them *gladly ſpend, and be ſpent* in that Cauſe; but they are likewiſe the Honour and Strength of a Nation. *Joaſh* King of *Iſrael*, tho' a wicked Prince, and did that which was evil in the Sight of the Lord, yet when *Eliſha was fallen ſick of the Sickneſs where-*
2 *Kings* 13. 14, *of he died, he came down unto him, and wept over his Face, and ſaid, O my Father, my Father, the Chariot of Iſrael, and the Horſemen thereof!* Tho' he had no true Love and Reſpect for the Prophet, yet being ſenſible of that ineſtimable Loſs, he and his Kingdom would ſuſtain by his Death, he could not forbear ſheding Tears over his Face, and calling upon him, as the *Chariot of Iſrael, and the Horſemen thereof.*

Chariots and Horſemen denote Strength and Glory: A Godly Miniſter is the Defence and Glory of a People, their Prayers and Interceſſions with God have prevail'd above all the Power of the Enemy: *When Moſes held up his Hand, then Iſrael prevail'd, and when he let down his Hand, Amalek prevail'd.* Miniſters in Scripture, are compared to *Shepherds*, to *Watchmen*, to *Guides*; and of what Uſe theſe are to the Publick, eſpecially in Times of Danger, you all know. They are called *Ambaſſadors*, *Stewards of the Myſteries of God*, and *Co-Workers with Chriſt*, Titles of Honour and Diſtinction.

'Tis obſervable, in the Deliverances and Salvations God vouchſaf'd to his own People, Prayer hath been taken Notice of, as the moſt effectual Means of procuring them, and when God hath denied to be interceded with, on their Behalf, by ſuch Eminent Perſons

Perſons, as *Noah*, *Daniel*, and *Job*, Immediate Deſtruction hath taken Place: And in this Reſpect they are *the Chariots of Iſrael*, and the *Horſemen thereof*. So likewiſe are they, if we conſider them as God's *Heraulds*; he puts a Word into their Mouths, and ſends them unto a People, to warn them of their Evil Ways, threatning them with ſevere Puniſhments in Caſe of *Diſobedience*, promiſing them much Good if they *obey*. Theſe ſtand in the *Gap*, not only by their Prayers to hinder Judgments from overwhelming a Nation, but alſo by their Sermons and Zeal againſt Hereſy, Irreligion and Prophaneſs, keep the Doctrine of Chriſt, which is our Glory and Safety, pure and uncorrupted. Therefore no Sins were more ſeverely puniſh'd, than thoſe committed againſt this Order of Men; *They mocked the Meſſengers of God, and diſpiſed his Word, and miſuſed his Prophets, until the Wrath of the Lord aroſe againſt his People, 'till there was no Remedy: For this Reaſon, he brought upon them the King of the Chaldees*, &c. When our Saviour denounced no leſs than an utter Deſolation upon *Jeruſalem*, he charged them with this Sin of *killing the Prophets*, and *ſtoning them which were ſent unto them*. A deſpiſed, ſlighted Miniſtry is the certain Fore-runner of troubleſom Times, and tends to Anarchy and Confuſion: But when Encouragement and Support hath been given it, they have prov'd the *Chariots of Iſrael*, and the *Horſemen thereof*. For this Cauſe, the Deaths of ſuch Perſons ought to be lamented by us, in as much as the Glory of *Jacob* waxes thin, and much of our Strength and Defence is departed from us.

Ezek. 14. 20. *Iſa.* 58. 1. *Jer.* 18. 7. 8, 9. 10. 2 *Chron.* 36. 16. 17.. *Luke* 13. 34. 35.

And now how muſt we lament their Removal? Surely, not like thoſe *which have not Hope?* Tho' the

Prophets die, and the *Fathers* live not for ever in this World, yet they are not lost, but gone to enjoy another State of Things and Beings, better than this: Translated *Elijah* with *Moses appeared in Glory* on the Mount of Transfiguration, to give Testimony to *the Son of Man*. Neither indeed, are we to mourn for them, as those that have no Hope, with Respect to the surviving Generations. God takes great Care to fill up all the Vacancies which he makes by Providence, when it may be serviceable to his own Designs. *Moses* dies, but *Joshua* succeeds him. *Nadab* and *Abihu* are carried off, but *Eleazar* and *Ithamar* come up in their Stead. *Elijah* is Translated, but *Elisha* rises up to do the Prophet's Work; and he who hath the *Residue of the Spirit*, can give it unto the Successor, in such a Measure and Degree, as that he shall be able to answer all the Demands of his Office and Function. *Elisha* after his Master was gone to Heaven, equall'd, if not excell'd, the Spirit and Performances of *Elijah*. But our Lamentation for the Death of these Excellent Persons must proceed from Hearts deeply affected with the Sense of Sin, and the Judgment of God upon us, shewn in their Removal. We should now be griev'd for all those Contempts and Acts of Disobedience we have been guilty of, against the Doctrine and Message they have delivered. Little do *People* consider how much they grieve their Ministers, when they behold them obstinate, and harden'd in their sinful Courses: You should therefore be humbled this Day, that have by Impenitence and Resolvedness in Sinning, vex'd the Souls of God's Prophets. They are not only our Studying, and Labours, and Preaching, that weary and wear us out; but much more when we see little

Luke 9. 30. 31.

Success

Succeſs of our Miniſtry among you, and Converſion Work goes ſlowly on. *Finally*, you ſhould lament the Departure of theſe *Elijahs* from a Senſe of terrible Judgments, that ſuch Departures are oftimes the Signs and Fore-runners of: *The Righteous periſheth, and no Man layeth it to Heart; and merciful Men are taken away, none conſidering that the Righteous is taken away from the Evil to come.* It was a conſiderable Bleſſing promis'd to that Good King *Joſiah*, as a Reward of his Piety and Goodneſs, *I will gather thee unto thy Fathers, and thou ſhalt be gathered into thy Grave in Peace, and thine Eyes ſhall not ſee all the Evil which I will bring upon this Place.* It hath been God's Method to remove his Servants by Death from Judgments to come; he ſecures them before he *puniſhes the Inhabitants of the Earth for their Iniquity.* Thus ſome have obſerv'd, that before *Hippo* was ſack'd and ruin'd, that Excellent Father St. *Auſtin* left the World; and before *Heydelburgh* was deſtroy'd, *Pareus* a Famous *Divine* was taken away. Whatever may be the Conſequence of ſuch a Diſpenſation among us, I am ſure of this, *The Death of Godly Miniſters is a ſad Symptom of great Diſtreſs to the preſent Age*, and under ſuch an Apprehenſion it ought to be lamented by us.

Iſa. 57. 1.

2 Kings 23. 20.

Fourth Propoſition. *When Godly Miniſters die, we ſhall ſee them no more in this World. Eliſha ſaw Tranſlated Elijah no more.* This Conſideration is that which makes their Removal more painful. When *Paul* had preach'd a moſt affectionate Sermon to the *Elders* of the Church of *Epheſus*, 'tis ſaid *he kneel'd down and pray'd with them all; and they all wept ſore, and fell upon Paul's Neck, and kiſſed him, ſorrowing moſt of all for the Words which he ſpake, that they ſhould ſee his*

Acts 20. 36. 38.

Face no more. The very Thought that they ſhould ſee their Beloved *Paul* no more, put an Emphaſis on their Sorrow, and open'd a Flood of Tears: And no Doubt but that this hath been the Caſe of many ſince that Time. The greater Pleaſure and Delight Peole take in Hearing and Converſing with their Miniſters in their Life Time, occaſions proportionable Degrees of Trouble and Grief at their Death; and that from this Apprehenſion, they ſhall hear them preach no more, pray no more, converſe with them no more, *ſorrowing moſt of all for the Words which he ſpake, that they ſhould ſee his Face no more.*

But yet tho' we ſhall ſee theſe *Elijahs* no more in this World, we ſhall notwithſtanding, if we be fouud *faithful to the Death*, ſee them in a better State in the World above. Here as you have heard, they are Men of *like Paſſions* with you, *ſubject* to Sins and Frailties with your ſelves: But *then* all theſe Imperfections and Weakneſſes ſhall be done away, and you ſhall behold them in Glory: *They that be wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever.*

Dan. 12 3.

And now it is Time to come to the Application of the whole Diſcourſe, which I ſhall manage in the following Particulars.

First. *Be exhorted to improve the Labours of your Miniſters while they live.* They are God's *Husbandmen*, make it evident that ye are *God's Husbandry*; *yet a liltle while is the Light with you, walk whilſt you have the Light, leſt Darkneſs come upon you.* Remember that Account you have to give up to God for all the Sermons and Exhortations you have hear'd from the Pulpit; and tho' the Fathers and the Prophets

1 Cor 3. 9. *John* 12. 35.

die,

die, and go off the Stage, *yet the Word of the Lord endureth for ever, and this is the Word, which by the Gospel is preached unto you.* Ministers are Mortal, dying Men, as well as their People; they are not *Angels* by Nature, tho' they are *Angels* by Office; the *Angels of the Churches*; you should therefore give the *more diligent Heed* unto what the *Spirit saith by* them, for *we have this treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us.* It will be a sad *greeting* at the last Day, for Ministers to accuse and bear Witness against their People, how that nothing when in the other World, had been wanting on their Part by Way of Instruction and Admonition, but *they refused to hearken, and Pulled away the Shoulder, and stopped their Ears that they should not hear.*

1 Pet. 1. ult.

2 Cor. 4. 7.

Secondly. *Honour the Memory of aged Ministers, the Chariots and Horsemen of Israel, the Elijahs that are gone to Heaven before you.* Old Age is houourable, especially *if it be found in the Ways of Righteousness.* An aged Christian is an honourable Person, much more an Aged Minister: *Paul* the *Aged* was an endearing Argument to *Philemon.* Indeed we have great Reason to be thankful this Day for that Set of Ministers that are now going off the Stage; worthy Things have they done in our *Israel*, and notwithstanding the Temptations that stood in their Way, yet have they kept their Consciences pure and undefiled, and by their steady Resolution and Adherence to the Truths of the Gospel, in Times of great Tryal, have transmitted to us that Form of Sound Words, and excellent Discipline which now we enjoy. But alas! How do these Fathers of the Church drop off like ripe Fruit? How fast are these Lights put out? Now they are burn'd down to the very Socket. Blessed be God

Ver. 9.

some

ſome of them are ſtill in the Land of the Living; may they renew their Strength, and have Years added to their Lives. As for thoſe that are gone to their *Everlaſting Reſt*, and from ſerving in a Vineyard on Earth, to Reigning in a Kingdom in Heaven, with Reſpect to ſuch, I ſhall beſpeak you in
Heb. 15.7. the Apoſtle's Words, *Remember them which have had the Rule over you, who have ſpoken unto you the Word of God, whoſe Faith follow, conſidering the End of their*
1 *Cor*, 11.1. *Converſation.* Again, *Be ye Followers of them, as they were Followers of Chriſt.*

Thirdly. *What Encouragement is here for Miniſters and People to do the Work of God, and approve themſelves faithful in their Generation?* All their Zeal, their Love, their Labour, their Induſtry, their Pains that they expreſs and take therein, ſhall be rewarded with Eternal Glory. They go to *Elijah*'s God, and to *Elijah*'s
Heb. 6.10. Inheritance: And *God is not unrighteous to forget your Work and Labour of Love, which ye have ſhewed towards his Name.* Wherefore, lift up the Hands which hang down, and the feeble Knees, yet a little while, and he that ſhall come, will come, and will not tarry. And *Bleſſed* is that Servant, whom *his Lord* when *he cometh, ſhall find ſo doing.* It was the Saying of *Biſhop Jewel* to his Friend, who exhorted him not to preach by Reaſon of his Weakneſs and Indiſpoſition, when he came for that End, ſaith he, *Miniſters muſt die Preaching.* The Pulpit is a Bleſſed Place to leave the World in, and Preaching is a Noble Work to be found dying in.

The Conſideration of the Brevity and Uncertainty of Life ſhould engage us Miniſters of the Goſpel to be very induſtrious for God and Souls, whilſt we live: The Enemy that we are principally to withſtand

ſtand and wreſtle with, is the moſt powerful and politick in the whole World, and *the Weapons of our Warfare are not carnal, but mighty, through God, to the pulling down of ſtrong Holds.* I am ſure our Reward is the moſt Glorious; and for any Thing we know of, we have but a Sabbath, or a Day more to work in; they are the Words of our Saviour, the great Prophet of the Church, *I muſt work the Works of him that ſent me while it is Day, the Night cometh when no Man can work.* And the Apoſtle *Peter* urges the Shortneſs of his Life, as a Motive to Diligence in his Function. *I think it is meet* (ſaith he) *as long as I am in this Tabernacle, to ſtir you up, by putting you in Remembrance, knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.* I know it is a common Saying, Sir, ſpare your ſelf; but ſuppoſe a Man doth as much in Ten Years, as another in Twenty; he ſhall have as great a Reward, as he that wrought in the Vineyard Twenty Years; nay, and he ſhall have Ten Years in Heaven before him. *I am in a ſtrait betwixt two, having a Deſire to depart and be with Chriſt which is far better: Nevertheleſs, to abide in the Fleſh is more needful for you.*

2 Cor. 10. 4.

John 9. 4.

2 Pet. 1. 13. 14.

Phil. 1. 23, 24.

Fourthly. Now *Elijah* is gone, and the Prophets retired into the other State, *be ſenſible of the Loſs the World ſuſtains by ſuch a Providence*, and be *earneſt in Prayer*, that *Elijah*'s *Mantle*, and a *double Portion of his Spirit* with it, might reſt upon the *Sons of the Prophets.*

And ſince the *Harveſt is plenteous, but the Labourers few, pray ye the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt.*

I ſhall not attempt the Character of your *worthy Paſtor* that is lately remov'd from you, nor give you

you any Account of his Miniſterial Gifts and Abilities, acknowledged by all that knew him to be ſingular and Evangelical, it having been done already by a *Better Hand*. Only ſuffer me to acquaint you, that on the laſt Viſit which I made him, which was not Hours before his Death, I took the Freedom to ask him, *Whether notwithſtanding his great Pains, and ſore Afflictions, he had good Thoughts of God?* O replied, he *God is good to me even in afflicting me; I am a Sinner, and therefore ſuffer. But the Covenant he hath made with me is Everlaſting, ordered in all Things and ſure, this is all my Salvation and all my Deſire.* After which he took me by the Hand, *and exhorted me in* St. *Paul's* Words to *Archippus*, *Take Heed to the Miniſtry which thou haſt received in the Lord, that thou fulfil it.*

Mr. Dan. Williams *Sermon.*

Col. 4. 17.

To conclude in the Words of an excellent Perſon on Mr. *Baxter's Funeral*. May I ſtand amongſt the meaneſt of God's faithful Prophets, I ſhall account it great. And tho' I cannot look to be *Elijah*, *Eliſha*, or like to him that is lately gone, yet all that Unction, Countenance, and ſpecial Preſence, which my Soul Work and Miniſtry doth require, let it this Day, and while you live, become your joynt Concern and cry with me to God, that I may have it, and that you may reap Benefit thereby. And for my ſelf, if any of the Prophets Friends forſake me, may I but have the Powerful and Gracious Preſence of his *Elijah's* God, it will ſuffice me: May I be inſtrumental to ſave Souls, I have enough, and deſire no more. Brethren, *pray for me*, for who is *ſufficient* for theſe Things.

Mr. Silv. *Sermon on that Occaſion.*

FINIS.

BRITISH MUSEUM